

## CHAPTER V

### Conclusion

#### A. Conclusion

After exposure in the preceding chapters, it can be inferred that the views of the author M. Quraish Shihab about *taqdîr* is quite different from most other Muslim leaders in understanding the problem. However, M. Quraish Shihab is known as a rationalist and critical intellectual, he will talk about this in accordance with the propositions and rules that he used as a reference in interpreting the verses.

M. Quraish Shihab in interpreting *taqdîr* verses besides referring to the sciences of *tafsîr* he also refers to the knowledge of *kalam*. The word *taqdîr* in its interpretation is defined as the level or size, in which every creature must be given by Allah the level or size and certain limits within himself, the nature and maximum ability in order to choose which of God's *taqdîr* can be taken, this is special. for his creatures, namely humans. As for the natural world, M. Quraish Shihab interprets the word *taqdîr* to mean Allah's decree or *sunnatullah* which cannot be avoided. So, among the verses that he interprets more leads to an understanding of the Knowledge of *Kalam*, namely the *Qadariyah* understanding or the understanding that thinks *taqdîr* can be changed, but there are also some *Jabariyah* understandings or understandings that argue that *taqdîr* cannot be changed, namely solely all of Allah's provisions, especially regarding nature universe.

M. Quraish Shihab distinguishes the *taqdîr of nature* and the *taqdîr of man*. If the nature of *taqdîr* is all can't be changed while man can be changed because according to him man is given the intellect by God to be able to choose or change the *taqdîr* by trying / trying to get the best results.

M. Quraish Shihab in interpreting *taqdîr* verses uses:

1. The Tahlîlî technique because it provides detailed explanations of verses and surahs by referring to the opinion of the tafsîr experts, both regarding sentence structure and narrations of hadith relating to the verses discussed as in QS al-Thalâq: 3 and Surah Yâsin 38,39 and the Mauḍû'î technique collect verses that are related or unify themes such as in QS al-Furqân: 2, QS al-Hijr: 21 and al-A'lâ: 3.

2. Method that leads to *tafsîr bi al-Ra'yi* because it uses *ijtihad* or reason like this *taqdîr* problem where before the time of the Prophet there were no problems or all believed in God's decree, but in this research there is a difference between human and natural *taqdîr* and some of them also do not escape *tafsîr bi. al-ma'thûr* or based on an interpretation that relies on the Prophet and friends such as the interpretation of the universal *taqdîr*, evidence that relying on the time of the Prophet no one is a problem an issue of *taqdîr*.

3. As well as using a philosophical approach because the interpretation is related to philosophy or more precisely to the science of kalam related to *jabariyah* and *qadariyah* understandings such as distinguishing natural *taqdîr* and human *taqdîr*.

## B. Suggestions

1. The Qur'ân are a guide to life for safety in this world and in the hereafter. Therefore, he must be studied, starting from reading the verses, reading the translation, studying the interpretation, then practicing it in life. It includes studying the verses about *taqdîr* found 132 times in the Qur'an in 61 surahs with different word editors. So from this it is still possible to further develop the study of *taqdîr* for example about the semantics of the word *taqdir* , the study of *taqdîr* the views of other commentators or Indonesian commentators and so on.
2. The interpretation of the verses of *taqdîr* according to M. Quraish Shihab always shows that we especially as human beings use common sense to act in order to lead to goodness and its interpretation is also complemented by scientific explanations that increasingly show that the Qur'an serves as a *hudan* (hint) in line with scientific findings. Therefore, the more a person studies the Qur'ân, the more he also understands the content of its guidance and makes it closer to Allah.
3. The study of the Qur'ân philosophically should continue to be done to prove the truth of the thought conceived. As for the connection with *taqdîr*, human beings are required to think in order to get guidance that leads to goodness and closer to God.